

In 1976, 14 acres of property were purchased in San Jose to house what is now the Cathedral of Faith. Through hard work, dedication and faith, the Foreman's and their congregation not only are a faith community but a congregation reaching out to help those in need in the wider community.

The Church established the Reaching Out Center in 1979 out of a simple church closet. I recall fondly working with Kenny in the early 1980s as their successful efforts were underway to grow this important service.

The program now operates from a 16,000 foot distribution complex, serves 50,000 families annually, and provides food for some 200,000 people. The California Department of Agriculture has recognized Reaching Out as one of the most efficient food programs in the state. The Cathedral of Faith also provides child care, early childhood education services as well as a Family Life Center.

Kenny is well known not only as someone who serves his faith but as part of his faith serves the poor. He has never forgotten his own humble roots. His life has been one of joyful, generous, forgiving and loving service.

It is an honor to call Pastor Kenny Foreman friend and my privilege to honor him as one of the most significant people in the 16th Congressional district. I'd like to take the occasion of his 80th birthday to thank him and his family for their many gifts and contributions to the community of San Jose and wish him many more healthy, happy and blessed years.

#### HONORING THE 75TH ANNIVERSARY OF THE SOCIAL SECURITY ACT

**HON. EDDIE BERNICE JOHNSON**

OF TEXAS

IN THE HOUSE OF REPRESENTATIVES

*Tuesday, August 10, 2010*

Ms. EDDIE BERNICE JOHNSON of Texas. Madam Speaker, I rise today to celebrate the 75th anniversary of the Social Security Act. One of the cornerstones of President Franklin Delano Roosevelt's New Deal, the Social Security Act drastically enhanced economic security in our country.

Shepherded by then Labor Secretary, Frances Perkins, the Social Security Act marked the first time a President and Congress sought to offer financial protections for the elderly. Today, that groundbreaking legislation encompasses several programs, including: Supplemental Security Income; Federal Old Age, Survivors, and Disability Insurance; SCHIP; Medicaid; Medicare; TANF; and Unemployment benefits.

On the third anniversary of the Social Security Act, President Roosevelt said, "We have come a long way. But we still have a long way to go. There is still today a frontier that remains unconquered—an America unclaimed. This is the great, the nationwide frontier of insecurity, of human want and fear. This is the frontier—the America—we have set ourselves to reclaim."

Today, much of that dream has been realized. While we may never completely eradicate poverty, great strides have been made. In 1935, more than 50% of the elderly population lived in poverty. Today that poverty rate stands officially at 9.4%. However, that rate may not truly reflect the number of elderly that

actually face poverty, as the formula instated in 1955 does not adequately take into account the cost of medicine or other factors that face the senior population.

As we recognize and celebrate this anniversary, we must still bear in mind the unmet needs and reforms needed to our current system. A strong society is the one which takes into account the needs of the least among us, as well as those who are better off. I believe strongly in fiscal responsibility, however we must not turn back the clock on the humanitarian policies created by the Democrats under the New Deal. It is a strong and proud legacy, and our country is certainly better for the security provided by the Social Security Act.

#### A MESSAGE OF HOPE AND A CALL TO ACTION

**HON. FRANK R. WOLF**

OF VIRGINIA

IN THE HOUSE OF REPRESENTATIVES

*Tuesday, August 10, 2010*

Mr. WOLF. Madam Speaker, I submit a statement from the Sudan Catholic Bishops' Conference (SCBC) titled, "A Message of Hope and a Call to Action." The bishops gathered in Juba in July on the eve of an historic time for the people of Sudan as they approach the referendum in January 2011.

(Addressed to all the people of Sudan, the Sudanese leaders, and all people of good will)

"The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim a year acceptable to the Lord." (Luke 4:18-19)

#### PREAMBLE

We, the Catholic Bishops of Sudan, gathered in an Extraordinary Plenary Session in Juba from 15th-22nd July 2010, reflecting and praying together on the present situation in Sudan, greet you and present to you this message of hope and call to action.

This is an historic moment. This is a moment of change. Sudan will never be the same again. After centuries of oppression and exploitation, after decades of war and violence which have marked and marred the lives of so many Sudanese in south and north with no respect for human life and dignity, and now, after 5 years of the Comprehensive Peace Agreement (CPA), we have reached a time to move and prepare for change.

We believe it is not the will of God for human beings to endure such suffering and oppression, particularly at the hands of fellow human beings, and so we bring a message of hope and encouragement to our people and all people of good will.

The Catholic Church proclaims that human life is sacred and that the dignity of the person is at the core of a moral vision for society. Our belief in the sanctity of human life and the inherent dignity of the human person is the foundation of all the principles of our social teaching. Our tradition proclaims that the person is not only sacred but also social. How we organise our society directly affects human dignity and the capacity of individuals to grow in community. Our Church teaches that the role of the government and other institutions is to protect human life and human dignity and promote the common good. Human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. "The Church

has always had the duty of scrutinising the signs of the times and interpreting them in the light of the Gospel" (Vatican II, The Church in the Modern World). The Church is a teacher of truth for humanity and has the right and duty to speak on political and social issues that affect the people.

#### ANALYSIS

##### *Agreement signed and hopes raised*

When the CPA was signed amid great hope in 2005, a key element was that the unity of Sudan should be made attractive and given a chance by addressing the root causes of the conflicts in Sudan.

These root causes include:

Identity—Sudan is a multi-cultural, multi-lingual, multi-ethnic, multi-religious society, but in practice one entity still dominates and imposes itself on others in an oppressive manner, at every level; and

A highly centralised system of governance which marginalises those on the periphery.

##### *Little progress*

The CPA has brought some progress. The conflict between south and north was moved from the military to the political arena. Space was created, after the fighting ceased, for development projects to go ahead in the south and the marginalised areas of Abyei, Nuba Mountains (which is in Southern Kordofan State) and Blue Nile. There have been attempts to address the Millennium Development Goals, particularly in the areas of health and education. Reconstruction and rehabilitation have taken place in many war-afflicted areas. A system of governance has been put in place in these areas which, while still new and fragile, is making great progress. Increased oil revenue has become available to both north and south. There is freedom of movement. There is an increased awareness of human rights. Elections have been held peacefully, although not perfectly.

However, war continues in Darfur. Islam continues to be the source of legislation in the north, which adversely affects the rights of all, particularly non-Muslims. The human rights climate is deteriorating again. A number of oppressive laws, including the National Security Act, have not been repealed or brought in line with the new Interim Constitution. The powers of the national security organs, characterised by torture, intimidation and detention without trial, have not been curtailed. Humanitarian organisations in Darfur and the rest of the north are subject to restrictive regulations and kidnappings, and many have been expelled.

Weak governance in the south gives rise to corruption, nepotism, lack of respect for human rights, harassment of humanitarian agencies and power struggles. Divisions among peoples are being exploited by some elements. Violence still afflicts many parts of southern Sudan. Incursions by the Lord's Resistance Army continue. Many people still suffer food insecurity and lack of basic services.

##### *Unity or secession, what do they mean?*

If unity is an option, we must understand what kind of unity we are speaking of. It must be a unity embracing all, in a just, free and open society, where the human dignity of every citizen is safeguarded and respected. All indications are that unity has not been made attractive to the people of southern Sudan. At the same time, the root causes of the conflicts have not been addressed. The leadership of Sudan and the political establishment bear a great responsibility for this tragic situation. A unity which binds and oppresses, prohibits all opposition, a unity which imposes uniformity and condemns those who differ in faith and culture must be rejected. If secession is chosen, what are the challenges that will face the people of both